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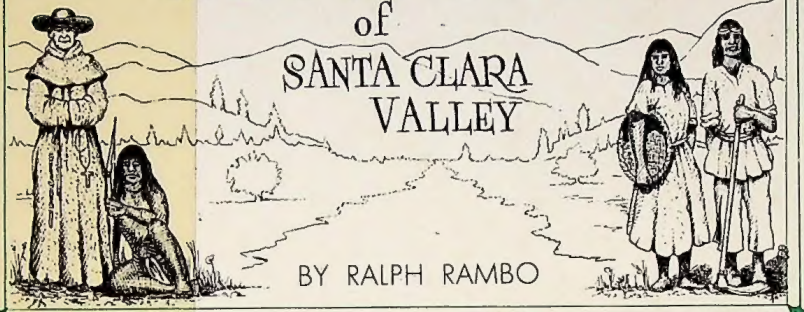
"Lo, the poor INDIAN"

of

SANTA CLARA VALLEY



BY RALPH RAMBO

PIONEER SERIES

NO. 2

REFERENCE

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"Lo, the poor indian"

of the Santa Clara Valley

BY RALPH RAMBO

Yours Truly
Ralph Rambo
'67

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PREFACE

We are all acutely aware of the changes in our Valley scene and the remarkable rate at which they occur. It is interesting, therefore, to go back to the beginning, to the era of the original tenants — the almost forgotten Santa Clara Valley Indians. Change came with the Spanish explorers, the Padres, the early settlers, the Americans. The consequences were profound and, for the Indians, devastating. The "advantages" of Civilization, however benignly bestowed, are not easily assimilated by a primitive people.

But no message is intended. The aim of our short collection of facts and anecdotes is to describe in words and pictures the environment and lives of the Indians during this transition period. The scope and depth have been limited deliberately, hopeful to match the interest (and time) of today's casual reader. The account draws heavily on the writings of Palóu, Bancroft, Hall, Foote, Sawyer, Kroeber, Spearman and Older, as well as local university collections. These sources will serve any whose interests have been further aroused by this booklet.

"Lo, the poor Indian!
Whose untutored mind
Sees God in clouds,
Or hears him in the wind."

— Pope.

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OUR LOCAL HISTORY BEGINS WHERE THEIR'S ENDED. IN OUR OWN VALLEY, ONE OF THE MOST HAPPY AND CONTENTED RACES OF NATIVES ON THIS CONTINENT WAS SWEPT INTO OBLIVION WITH TERRIBLE SWIFTNESS—A PROCESS EXPEDITED IN NO SMALL DEGREE BY OUR OWN PIONEER AMERICANS. MANY HISTORIANS ARE SATISFIED TO DISMISS THIS RACE WITH A SIMPLE "THEY WERE HERE BEFORE THE WHITE MAN" FOR THEIR'S WAS NOT AN IMPOSING HISTORY—AND WE KNOW LITTLE ENOUGH OF IT. THEY HAD NO WRITTEN LANGUAGE OF THEIR OWN AND OUR SPARSE KNOWLEDGE IS DERIVED ENTIRELY FROM THE PRESERVATION OF EARLY EXPLORERS DIARIES, MISSION PERIOD ARCHIVES AND PIONEER ACCOUNTS. WE ARE ONLY SURE THAT THESE NATIVES OF OUR VALLEY FINALLY SUCCUMBED TO THE SUCCESSIVE EVOLUTIONARY THROES OF THE MISSION PERIOD, THE SPANISH-AMERICAN ERA, AND THE FINAL, SMOTHERING ADVENT OF OUR PIONEER SETTLEMENT.

A NOTED ANTHROPOLOGIST ESTIMATES AT APPROXIMATELY 130,000, THE INDIAN POPULATION IN CALIFORNIA WHEN THE FIRST SPANIARDS SETTLED IN THE 1700'S. EARLIER, IN 1542, CABRILLO HAD NOTICED SIGNS OF LIFE ALONG OUR COAST AND VIZCAÍNO HAD DEFINITE CONTACT WITH THE NATIVES IN 1602. THERE FOLLOWED A LAPSE OF OVER 160 YEARS BEFORE PORTOLÁ, WITH FATHER CRESPÍ, RECORDED MEETINGS WITH THESE "GENTLE SAVAGES." THEIR ORIGIN IS NOT KNOWN FOR SURE. WERE THEY

AZTECS FROM THE SOUTH, OR DID THE ALEUTIAN ISLANDS, AS STEPPING STONES FROM THE ORIENT, FORM A FROZEN BRIDGE TO AMERICA? THIS LATTER SUPPOSITION IS RATHER STRONGLY SUPPORTED BY BOTH FACIAL CONFORMATION AND CERTAIN SIMILARITIES IN HABITS. HOW LONG THEY HAD INHABITED THIS REGION CAN ONLY BE CONJECTURED. GREAT MOUNDS OF DISCARDED CLAMS, OYSTER AND MUSSEL SHELLS, SOME 20 FEET DEEP, ATTEST TO A LONG HISTORY IN AREAS AROUND SAN FRANCISCO BAY. FROM LAYER EXCAVATIONS, SCIENTISTS SUGGEST A COHERENT LOCAL HISTORY OF INDIAN LIFE OF MORE THAN 3000 TO 4000 YEARS. FINDING OF THE "STANFORD SKULL" IN THAT LOCALE'S SAN FRANCISQUITO CREEK BED IN 1922 INDICATED A POSSIBLE BRACKET OF 8000 TO 10,000 YEARS. WE HAVE ALMOST NO ANCIENT HISTORY—AND NO MODERN HISTORY FOR THIS LOST RACE. THE OVERLAP WAS SHORT, THEN THEY WERE GONE. BUT FOR OUR PIONEERS IN THIS VALLEY OF ONLY A FEW GENERATIONS AGO, INDIAN *RANCHERIAS,*

BRAVE HUNTER

WIKIUPS AND *TRAVOIS* WERE COMMON SIGHTS. WHO WERE THESE GENTLE PEOPLE WHOSE IMPACT ON OUR SCENE WAS SO MODEST?

IN A TERRITORY ROUGHLY MARKED NORTH TO SOUTH BY SAN FRANCISCO AND SOLEDAD, AND WEST TO EAST BY THE OCEAN AND THE MOUNT HAMILTON RANGE, LIVED THESE INDIANS, KNOWN BY THE SPANIARDS AS COSTANOANS OR COAST PEOPLE. THEY WERE DIVIDED INTO MANY TRIBES. LOCALLY THEY WERE KNOWN AS TAMIEN, MUT-SUN AND ORIOSON, AND NUMBERED AS MANY AS 7000. THERE COULD HAVE BEEN A THOUSAND EACH IN THE NEIGHBORHOODS OF OUR NEARBY MISSIONS, SANTA CLARA, SAN JOSÉ AND SAN JUAN BAUTISTA.

THE TERM, "DIGGER-INDIANS" THOUGH POPULAR, CAN BE DISPUTED. IT IS PROPERLY APPLIED ONLY TO TRIBES FARTHER NORTH OR EAST, TO THOSE WHO SUBSISTED MAINLY ON ROOTS AND BULBS. OUR LOCAL INDIANS WERE SO PLENTIFULLY SUPPLIED WITH FOOD THEY HAD BUT TO "REACH OUT, PLUCK AND EAT." THESE HAPPY CIRCUMSTANCES DID LITTLE TO MOTIVATE THEM TO THE ENERGETIC LIFE. THEY DIDN'T HAVE TO DIG— SO THEY DIDN'T. AND THEY DID LITTLE ELSE TO MARK THEIR SPAN ON THE LOCAL SCENE.

FAR REMOVED FROM THEIR ARISTOCRATIC BRETHERN OF THE EAGLE FEATHERS, TOMAHAWK AND SCALP-LOCK, OUR NATIVES WERE ANYTHING BUT "NOBLE RED-MEN." ORIGINALLY THEY MAY HAVE BEEN LIGHT SKINNED, BUT SUN (AND DIRT) CAUSED THEM TO BE DESCRIBED BY EARLY EXPLORERS AS "BETWEEN A DULL BLACK AND A GRAY." THESE SAME EXPLORERS RECORD THAT "THE NATIVES ARE DIRTY, DARK, SQUALID AND APATHETIC." OF THE MISSIONIZED INDIANS ONE OBSERVER REMARKED, "I HAVE NEVER SEEN ONE LAUGH. I HAVE NEVER SEEN ONE LOOK ME IN THE FACE."

TO THESE "CHILDREN OF NATURE" AS THE PADRES TOLERANTLY CALLED THEM, CLOTHING (OR MODESTY) OFFERED NO PROBLEM! THE MEN PREFERRED THE STARK NAKED APPROACH, WITH ONLY A LOIN-"CLOTH" FOR DRESS AFFAIRS. IN WINTER'S COLD, A FEW MIGHT DON DEER-SKIN CLOAKS WITH THE HAIR TURNED INWARD FOR WARMTH. OTHERS, LESS DRESSIER (OR LAZIER), PLASTERED THEIR BODIES WITH MUD AND LET IT DRY TO SEAL OUT THE COLD. THEY DEPENDED ENTIRELY ON THE DRYING SUN EVENTUALLY TO CRACK IT OFF. FORE AND AFT, THE WOMEN WORE SKIRTS OF BUCKSKIN, TULES OR BARK AND WITH RABBIT OR COYOTE SKINS AS CAPES BOTH FOR VOGUE AND WINTER COMFORT. THE WOMEN BOBBED THEIR STIFF BLACK HAIR WITH FIREBRANDS, AND THE MEN PLUCKED THEIR FEW WHISKERS WITH SPLIT TWIGS OR CLAM SHELL TWEEZERS. TEETH WERE BEAUTIFULLY WHITE, BUT WERE EVENTUALLY

WORK WAS FOR WOMEN

AS THEY WERE FOUND

GROUND DOWN TO THE GUMS BY A DIET OF ACORN MUSH UNAVOIDABLY MIXED WITH SAND FROM STONE GRINDING-MORTARS AND FROM SCOOPED-OUT LEACHING BASINS OF SAND.

BOTH SEXES ENJOYED PAINTING AND TATTOOING THER BODIES. GAUDY COLORS WERE PROVIDED BY NUT-HUSK STAIN, BERRY JUICE AND GROUND ROCK. OF COURSE THEIR FAVORITE COLOR WAS THE RED CINNABAR ORE,* *MOHETKA*, FROM THE DEEP CAVES BELOW NEARBY LOMA PRIETA MOUNTAIN. INDIANS CAME FROM AS FAR AWAY AS OREGON FOR THIS DECORATIVE COSMETIC; IT WAS IN FACT REGULARLY TRADED (AND SOMETIMES FOUGHT FOR.) THE COLOR WAS DUE TO MERCURIC SULPHIDE IN CRYSTALLINE FORM WHICH WHEN CRUSHED AND MOISTENED FORMED A RED PIGMENT. UNFORTUNATELY, IT WAS A MILD POISON THAT SALIVATED THEM SEVERELY, CAUSING AN EXCESSIVE FLOW OF SALIVA AND SORE MOUTH AND GUMS. IT WAS SOMETIMES FATAL BUT THE PRICE OF BEAUTY WAS EVIDENTLY WORTH IT. HAPPILY, MISSION PRIESTS FINALLY DISCOURAGED THE HABIT.

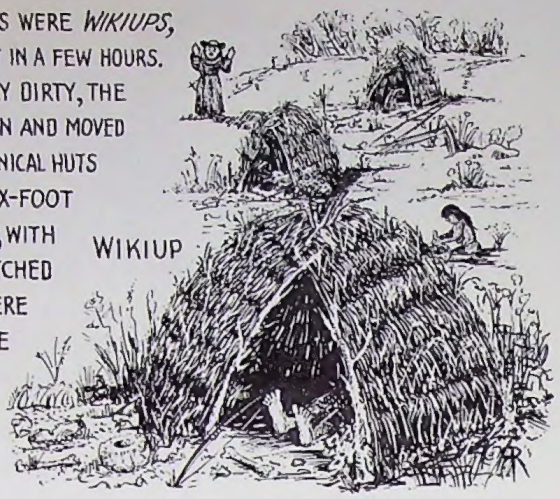
THEIR AVERAGE HEIGHT WAS ONLY SLIGHTLY OVER FIVE FEET. A MAJORITY HAD LOW, RETREATING FOREHEADS, ALMOST PREHISTORIC IN APPEARANCE, TYPICALLY WITH BLACK, INSET EYES, WIDE NOSTRILS AND THICK LIPS, IN MANY RESPECTS REMINDFUL OF THE ESKIMO. RARE PHOTOGRAPHS OF THE LAST OF THESE INDIANS TREND TO AN EXPRESSION OF MELANCHOLY DOOM.

THEY DISPLAYED FEW ORNAMENTS EXCEPT BASKETRY HATS, BONE HAIR-PINS AND SHELL NECKLACES MADE FROM BRILLIANT PARTS OF ABALONE AND MUSSEL SHELLS. BEADS WERE ADDED WHEN THE SPANIARDS CAME. A PRIMITIVE HANDBAG FOUND FAVOR WITH THE LADIES. THE INSIDES OF A SMALL ANIMAL WERE CAREFULLY REMOVED THROUGH A SLIT OPENING WITHOUT DISTURBING THE SKIN. WHEN SOFTENED OR TANNED, THE SKIN BECAME AN ACCESSORY NEVER OUT OF STYLE. WE CAN WONDER IF SQUIRRELS WERE PREFERRED OVER RABBITS BECAUSE THE LONGER TAIL MADE A FINE HANDLE?

THE INDIANS LED A MOBILE EXISTENCE SEEKING THE MOST FAVORABLE LOCATION FOR THE ACORN HARVEST, LARGELY

* INDIANS, IN 1824, LED THE FIRST WHITE MEN, (SUÑOL-ROBLES-CHABOLLA), TO DISCOVER THE NEW ALMADEN MINES.

WITHIN THE VALLEY. THEIR HOMES WERE *WIKIUPS*, HUMBLE ABODES THAT COULD BE BUILT IN A FEW HOURS. WHEN THESE BECAME UNBEARABLY DIRTY, THE INDIANS SIMPLY BURNED THEM DOWN AND MOVED ON. *WIKIUPS* WERE ROUNDED, CONICAL HUTS BUILT OF BRANCHES STUCK IN A SIX-FOOT CIRCLE, BENT AND TIED AT THE TOP, WITH A SMOKE VENT. THEY WERE THATCHED WITH BRUSH OR TULES OR, IF IT WERE HANDY, (AND IT USUALLY WAS) WERE PLASTERED WITH MUD. THE ONLY FURNISHINGS ON THE BARE DIRT FLOOR WERE RABBIT OR DEER SKIN BEDDINGS. SPANIARDS CALLED GROUPINGS OF THE *WIKIUPS* A *RANCHERIA*. IN THE WINTER A FEW FORTUNATE INDIANS LIVED IN *CUEVAS* (CAVES) IN THE SURROUNDING MOUNTAINS.



WIKIUP

A *TEMESCAL*, SIMILAR IN APPEARANCE AND CONSTRUCTION TO A *WIKIUP* BUT LOWER AND WIDER IN CIRCUMFERENCE, WAS BUILT NEAR THE *RANCHERIA*, PREFERABLY CLOSE TO A CREEK OR POND. HERE THE NAKED MALES WOULD ENTER, CLOSE THE OPENING AND SIT BEFORE FIRE-HEATED ROCKS UNTIL THEY PERSPIRED COPIOUSLY. (THEY SCRAPED THE SWEAT OFF WITH SPECIALLY MADE BONE KNIVES.) WHEN THE HEAT BECAME UNBEARABLE, THEY WOULD, WITH WILD SHOUTS, RUSH OUT AND JUMP INTO THE COLD WATER. THIS WAS SAID TO BENEFIT THEIR RHEUMATISM AND PREVALENT SKIN TROUBLES, BUT WHEN THE WHITE MAN INTRODUCED STRANGE NEW DISEASES, THIS DRASTIC SWEAT-HOUSE TREATMENT QUITE OFTEN PROVED FATAL. TODAY'S WHITE MAN HAS EMBRACED THE "TREATMENT"— IN SOMEWHAT MODIFIED FORM.

THE GREAT ABUNDANCE OF FOOD IN OUR FERTILE VALLEY ENCOURAGED A RACIAL LETHARGY. THE CREEKS OR RIVERS, MANY NOW NO LONGER EXTANT, RAN YEAR-ROUND, ALL TEEMING WITH TROUT, STEELHEAD OR SALMON. SMALL GAME WAS IN GREAT ABUNDANCE AND ALTHOUGH THE INDIANS WERE POOR HUNTERS BY NORMAL STANDARDS, A SHORT TRIP TO THE MOUNTAINS WITH BOWS AND ARROWS COULD PRODUCE BEAR, DEER AND ANTELOPE. TRIPS TO ALVISO BAY, PESCADERO OR SANTA CRUZ PROVIDED CLAMS, MUSSELS AND WILD DUCK; SALT WATER FISH WERE SOMETIMES OBTAINED WITH THE AID OF RAFTS OF BUNDLED TULES OR SKIN CANOES. OCCASIONALLY A GROUP OF YOUNG BUCKS WOULD STAGE A RABBIT DRIVE FOR FRESH MEAT. RATS, MICE, WORMS, CATERPILLARS AND ESPECIALLY YOUNG YELLOW-JACKETS WERE MORE EASILY CAUGHT AND EQUALLY RELISHED. DIET WAS FURTHER VARIED WITH COYOTE MEAT, CROW, LIZARDS AND FROGS—AND OF THE LATTER, NOT JUST THE HIND LEGS! BUT IT

*COSTANOAN TATTOOING
*(COAST PEOPLE)

WAS TOO LABORIOUS TO KEEP FRESH MEAT IN STOCK. IT IS REPORTED THAT A CHARACTERISTIC LAZINESS BROUGHT THEM TO ACCEPT SPOILED, PUTRIFIED FOOD IN PLACE OF THE FRESH! PERHAPS TO PRESERVE THEIR PRACTICALLY NON-EXISTENT ENERGY, THEY ATE ONLY WHEN HUNGRY. CONSEQUENTLY, FINALLY FORCED TO DINE, THEY MADE REVOLTING GLUTTONS OF THEMSELVES. THEY BREWED A BEER CALLED *TOWALACHE*, PROBABLY FROM SEEDS. THE INGREDIENTS AND ULTIMATE EFFECTS ARE UNKNOWN.

FORTUNATELY FOR THEIR BASIC DIET, GREAT OAKS COVERED THE ENTIRE FLOOR OF THE VALLEY; SIX VARIETIES OF ACORNS WERE AVAILABLE. THE SHELLS WERE REMOVED AND THE NUTS WERE PULVERIZED INTO A MEAL IN A STONE MORTAR (*A MOLCAJETE*). AFTER THE MEAL WAS WINNOWED FROM WOVEN BASKETS, IT WAS LEACHED WITH HOT WATER IN A SAND-PIT, THE APPLICATION CONTINUING UNTIL THE WATER RAN CLEAR; THEY KNEW THE TANNIC ACID WAS THEN OUT. WHEN HEATED WITH HOT STONES IN TAR-LINED* BASKETS, THE MEAL SWELLED TO THE CONSISTENCY OF (AND LOOKED LIKE) A MESS OF CORNSTARCH. THIS IN TURN COULD BE FLAVORED TO TASTE BY ADDING CATERPILLARS, DRIED GRASSHOPPERS, OR THE MEAT OF RABBITS OR FIELD-MICE.

THE VERONA FATHERS OF PALA, CALIFORNIA, IN 1964 HAD AN ANALYSIS MADE OF THIS ACORN MEAL. ASTONISHINGLY, IT CONTAINED PRACTICALLY ALL THE RECOGNIZED VITAMINS AND HEALTH MINERALS KNOWN! APPARENTLY THEY HAD LITTLE ENERGIZING EFFECT ON OUR FIRST CITIZENS. ANOTHER FAVORITE CEREAL WAS WILD OATS GROUND INTO A MUSH. BERRIES AND NUTS WERE EVER-READY SIDE DISHES.

HIGH NETS WERE SET ACROSS THE ALVISO SLOUGHS TO CATCH LOW FLYING DUCKS AT DUSK. THEY PLANTED STAKES IN THE WATER NEAR THE ALVISO BAY SHORES. THE SUN BROUGHT EVAPORATION AND IN TIME THEY WERE ABLE TO SCRAPE OFF A HARVEST OF SALT. FIRE WAS MADE BY RUBBING DRY WILLOW STICKS TOGETHER TO IGNITE DECAYED HEART OF WHITE OAK.

IN THE SPRING THEY TURNED VEGETARIAN. DOCTOR MARSH, AN ON-THE-SPOT HISTORIAN, WROTE, "IN FEBRUARY AND MARCH THEY LIVE ON GRASS AND HERBAGE. I HAVE OFTEN SEEN HUNDREDS OF THEM GRAZING IN A MEADOW LIKE CATTLE". IF THIS SOUNDS INCREDIBLE, ANY VALLEY OLD-TIMER WILL SHOW YOU SPRING-TIME MUSTARD-GREENS, WATER-CRESS, WILD-TURNIP, SWEET ANISE, "INDIAN LETTUCE" AND MUSHROOMS; ALL TO THIS DAY EDIBLE — AT LEAST IF YOU WERE AS HUNGRY AS A TOLERANT INDIAN.

THEY WERE NOT FEROCIOUS AND HAD NOT THE SLIGHTEST INSTINCT FOR MILITARY CUNNING, ORGANIZATION OR DISCIPLINE. INTER-TRIBAL WARFARE WAS RARE WITH ONLY OCCASIONAL BATTLES CARRIED ON IN A DESULTORY, HIT-AND-RUN MANNER. SIESTAS

* TAR - FROM VALLEY OIL SEEPS OR FUTURE SITE OF MOODY GULCH OIL WELLS ABOVE LOS GATOS.

MISSION COSTUME

FOR THE COMBATANTS WERE FREQUENT, THIS GIVING TIME TO THE ACCOMPANING WOMEN (WHO NORMALLY CARRIED LUGGAGE AND BABIES) TO PICK UP THE ENEMY'S STRAYED ARROWS TO REARM THEIR MEN.

EACH *RANCHERIA* HAD A CHIEF OR ELDER, LATER CALLED BY THE SPANIARDS, AN *ALCALDE*. IN MISSION DAYS THESE MEN WERE ELECTED AT EACH MISSION BY THE INDIANS. THIS TITLE WAS GAINED EITHER BY HEREDITY OR BY TRIBAL SELECTION. THEIR POSITION WAS ALWAYS INSECURE AND IN KEEPING WITH AN EARLY DEMOCRACY, THEY REMAINED CHIEFTANS ONLY AS LONG AS THEIR DECISIONS OR JUDGEMENTS FITTED THE TRIBE'S MAJORITY OPINION.

UNTIL MISSION TIMES, MARRIAGE CUSTOMS WERE LOOSE. THE BRIDE COULD BE PURCHASED WITH SHELL-MONEY* AND DIVORCED AT WILL. PROPER MARRIAGE ETIQUETTE REQUIRED THE BRIDE TO SCRATCH THE GROOM SAVAGELY WITH HER NAILS. THIS WAS EXPECTED AS OTHERWISE THE YOUNG WOMAN MIGHT BE CONSIDERED IMMODEST!

FRAY FRANCISCO PALÓU WROTE IN HIS "LIFE OF JUNIPERO SERRA"....."THEY DO NOT PAY ANY ATTENTION TO RELATIONSHIP IN MARRIAGE, BUT RATHER THE TENDENCY IS TO TAKE TO WIFE ALL THE SISTERS OF THE FIRST WIFE, AND EVEN THE MOTHER-IN-LAW....." FRAY PALÓU THEN EXPLAINS THE INEVITABLE FOLLOWING COMPLICATIONS, ESPECIALLY IN RECORDING BAPTISMAL RECORDS....."WE HAVE HAD OCCASION TO BAPTIZE IN THIS MISSION, THREE CHILDREN, ALL WITHIN TWO MONTHS OF ONE ANOTHER, SONS OF THE SAME PAGAN MAN....."

CREMATION, RATHER THAN THE MORE COMMON BURIAL, WAS PRACTISED PROVIDING THE RELATIVES HAD THE ENERGY. EXCAVATED BURIALS HAVE OFTEN DISCLOSED THE DECEASED PAGAN INDIAN BURIED IN A KNEES-TO-CHIN, FETAL POSITION. THIS PRACTICE HAS GIVEN SUPPOSITION THAT THEY BELIEVED IN A REBORN SPIRIT. A PROFESSIONAL MOURNER WAS HIRED BY THE "WELL-TO-DO" FAMILIES. HIS DUTY WAS TO SEAT HIMSELF NEXT TO THE CORPSE AND BEAT HIMSELF OVER THE HEAD WITH A ROCK. (EXTENT AND SEVERITY NOT RECORDED.) FAMILY MOURNERS SINGED THEIR HAIR, COVERED THEMSELVES WITH ASHES AND BLACKENED THEIR FACES. AND SO DECORATED THEY REMAINED UNTIL TIME ALONE WORE AWAY THESE EMBLEMS OF SORROW. THE MEAGER POSSESSIONS OF THE DECEASED WERE BURNED AND THEIR *MOLCAJETES* (STONE MORTAR AND PESTLE) WERE BROKEN THROUGH AT THE BOTTOM (TO FREE THE SPIRIT) AND BURIED NEXT TO THE BODY.

* MONEY—POSSIBLY POLISHED DISCS FROM INNER PART OF SEA-SHELLS.

Above all, it was strictly taboo to ever again mention the name of the deceased.

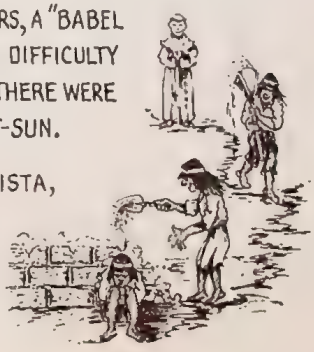
Sports were crude and simple. They had a ring-tossing game and played stick-hockey, a dozen men on a side. A hidden rock passed from hand to hand under a blanket was an indoor "guessing game." A sort of prehistoric "football" was popular. This involved kicking a wooden ball for long distances; it was never touched by hand. Such a contest was recorded in the Mission period in which two Indians, in two days, kicked a ball from San Luis Obispo to San Juan Bautista, a distance of a hundred miles.

Details on their forms of worship are lacking. We know they held sun-dances and reverred the redwoods. All Nature was regarded as supernatural. Offerings were made of meal, acorns, sardines and pieces of meat on small feathered rods. In 1770, returning after a previous expedition, Portolá found just such offerings before an undisturbed cross he had erected the year before. In keeping with some forms of Oriental religions (another possible faint clue to their origin), they believed in evil spirits and instead of worshipping a Supreme Being, their total concern was in propitiating the anger of a multitude of gods.

Knowledge is vague at best regarding Indian witch-doctors and their Shamanism (influence over evil spirits). We know they used hollow bones placed over the affected part of a sufferer to "suck" the trouble out. Sometimes by sleight-of-hand a small stone or bone chip was offered as the "trouble", triumphantly revealed to the victim.

California Indians had, according to observers, a "babel of 135 dialects" and tribes 50 miles apart had difficulty understanding each other. Here in our Valley there were several dialects, closely related and called Mut-sun.

Padre Cuesta of the Mission San Juan Bautista, made an intensive study of their language and laboriously compiled a dictionary and grammar. He claimed their language was "copious, elegant and abundant." As they had no written word



*Border cartoons show "advantages" of civilization.

THEY KEPT NO RECORDS. THEIR SPOKEN ALPHABET CONTAINED NO B, D, K, F, R, V OR X. THEY HAD NO PRESENT TENSE AND SPOKE ONLY IN THE PAST AND FUTURE. INSTEAD OF, "YOU ARE DIRTY," THEY SAID, "MUCH YOU DIRTY." IT WAS NEVER, "WHO ARE YOU?" BUT, "WHO YOU?" IT WAS NOT, "I AM," BUT "I FIND MYSELF."

POETICALLY, THEY NAMED THE SEASONS, LIBERALLY TRANSLATED, AS "TIME OF COLD," "TIME OF SPRING," "TIME WHEN FRUITS ARE RIPE," AND "TIME WHEN FLOWERS BLOOM." WHEN ANGRY, THEY VENTED THEIR GENTLE WRATH WITH SUCH EXPRESSIONS AS, "I WILL MAKE PIECES OF YOU WITH MY TEETH." IN MISSION DAYS ONE OF THEIR COMMON EXPRESSIONS WAS, "MAY GOD GIVE YOU A GOOD MORNING." WHEN THEIR HAIR GREW THEY SPOKE OF IT AS BLOOMING. IN MANY LANGUAGES THE WORDS FOR MOTHER AND FATHER ARE SIMILAR. FOR MAMA AND PAPA, OUR INDIANS SAID, "ANA" AND "APPA". BEFORE MISSION DAYS, WHEN POLYGAMY WAS THEIR CUSTOM, THEIR DICTIONARY SHOWS THE EXPRESSION, "LEND ME YOUR WIFE?". NEVER WOULD THEY SAY, "THE ROSE IS MORE BEAUTIFUL THAN THE LILY." IT MUST BE, "THE ROSE IS BEAUTIFUL BEFORE THE LILY." TO THESE SIMPLE PEOPLE, THE LILY WAS SENSITIVE AND MIGHT BE OFFENDED! THEY CAREFULLY AVOIDED ANY NOTE OF CRUELTY OR INSULT IN THEIR SPEECH. IF LANGUAGE WAS INVENTED, AS THE ADAGE GOES, TO EXPRESS THE SENTIMENTS OF THE SOUL, THESE INDIANS MUST HAVE BEEN A RACE WITH SUBTLE AND POETIC FEELINGS.

OUR INDIANS COULD COUNT TO TEN. TO EXPRESS 11 THEY SAID, "TEN AND ONE OVER," AND SO ON UNTIL THEY REACHED 20. WHEN THEY WISHED TO SAY 80, THEY SAID, "FOUR TIMES TWENTY." BUT OTHERWISE, THE PRIESTS CONSIDERED THE MAJORITY WERE SO STUPID THAT TEACHING THEM THE CATECHISM WAS PRACTICALLY HOPELESS.

BEFORE THE ADVENT OF THE MISSIONS THEIR PRINCIPAL MUSICAL INSTRUMENT WAS THE FLUTE MADE FROM ELDERBERRY. LATER THEY CAME TO THOROUGHLY ENJOY THE MUSIC OF THE NEWCOMERS.

PROBLEM CHILD

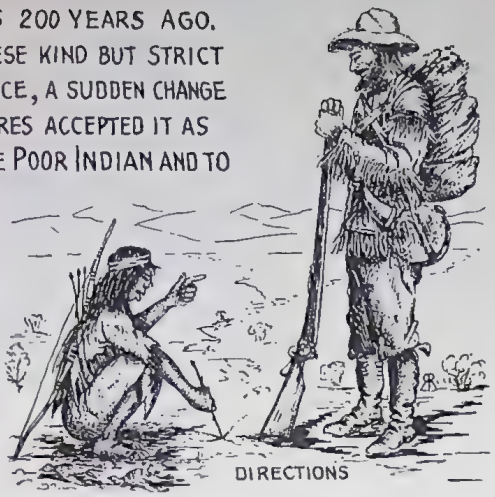
Father Durán of Mission San José, in addition to his arduous religious duties, was a highly versatile and accomplished musician. He formed an orchestra of 30 Indians and wrote the music! The instruments were hand-made and consisted of flutes, violins, trumpets and drums. The group became popular and they were in demand for all Mission celebrations and feast days. It took Father Durán 12 years to bring about this proficiency.

From the last of these surviving Indians came stories illustrating their basic mythology. As an example; they believed the earth was once covered with water from which only mountain peaks projected. Mount Diablo was their favorite example. On this peak lived the Coyote, Eagle and Humming Bird; Eagle was the Chief. As the ocean receded, Eagle ordered Coyote to make human beings. Coyote married the first woman. Coyote and Humming Bird were in constant strife, Humming Bird always winning. (Mount Umunhum to our south is an Indian word meaning "humming-bird.")

Such were the "strange aborigines", the "docile barbarians"

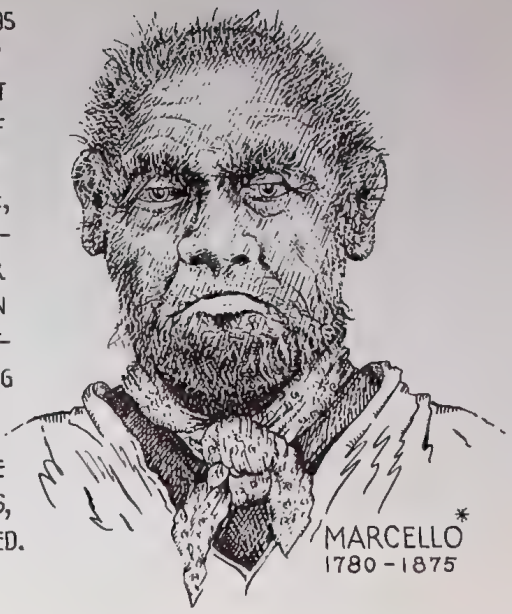
THE NEW LIFE MEANT *WORK!*

THAT FACED THE INTREPID PADRES 200 YEARS AGO. LIFE UNDER THE GUIDANCE OF THESE KIND BUT STRICT PRIESTS WAS A STRANGE EXPERIENCE, A SUDDEN CHANGE FOR SUCH SIMPLE PEOPLE. THE PADRES ACCEPTED IT AS THEIR TASK BOTH TO CONVERT LO, THE POOR INDIAN AND TO FEED HIM. THEY MAY HAVE BELIEVED ONE ELEMENTARY APPROACH TO HIS HIDDEN SOUL WAS BY WAY OF HIS STOMACH. TO A CERTAIN EXTENT IT WORKED. THE TASTES OF FRESH BEEF, VEGETABLES AND FRUITS WERE MOST POWERFUL MAGNETS. BUT THE INDIAN FOUND THE PRICE OF SALVATION WAS WORK, A SHOCKING EXPERIENCE FOR THESE MATCHLESS INDOLENTS. A DISGUSTED FEW RETURNED TO THEIR PRIMITIVE EXISTENCE IN THE CANYONS OF THE NEW ALMADEN, LOS GATOS AND STEVENS CREEK. PRACTICALLY ALL SUCH RUNAWAYS WERE EVENTUALLY PERSUADED TO RETURN, EITHER BY SUCH TINY GARRISONS AS THE SIX SPANISH SOLDIERS AT THE SANTA CLARA MISSION OR THROUGH FEMININE PERSUASION—THEIR WIVES OR MOTHERS AND SISTERS. THESE SHY BUT APPRECIATIVE INDIAN WOMEN LIKED THE NEW FOODS OF THE MISSION AND IN ADDITION WERE CHARMED BY THE KINDLY PRIESTS, THE IMPRESSIVE CEREMONIES, BRILLIANT VESTMENTS, SONGS, CHANTS, MUSIC OF THE BELLS AND LAST BUT NOT LEAST, REWARDING GIFTS OF BEADS AND BRIGHT CLOTH. THEY WANTED TO RETURN, AND DID, AND EXCEPT FOR A FEW DISGRUNTLED OLD BUCKS, THEIR MEN FOLLOWED.



THE MISSION PERIOD WAS BROUGHT TO AN ABRUPT END BY SECULARIZATION IN 1821, THE TRANSFER OF CONTROL FROM CHURCH TO STATE. IN QUICK SUCCESSION OUR CONFUSED INDIANS FOUND THEMSELVES DOMINATED BY SPANISH, MEXICAN AND AMERICAN SETTLERS. UNDER THE SPANIARDS THEY CONTINUED AS "HEWERS OF WOOD AND DRAWERS OF WATER". FORTUNATELY, FOR ONE ARISTOCRATIC DON THERE WERE 50 INDIANS, SO WORK FOR THE LATTER WAS DIVIDED AND

LIGHTENED. THE RULE OF THE SPANIARDS WAS BENIGN WITH NO HINT OF SLAVERY OR SERVILE RELATION. IN SAD CONTRAST IT WAS NOT SO UNDER THE HORDES OF GREEDY, GOLD-CRAZED AMERICANS; THE INDIAN. LIKE THE IMMIGRANT CHINESE, WAS COMMONLY TREATED WITH HARSHNESS, DISRESPECT, EVEN CRUELTY. UNDER SECULARIZATION THE LAND WHICH HAD BEEN ALLOTTED TO THEM WAS SWIFTLY DISSIPATED AND THEY AGAIN BECAME WANDERING BANDS OF NOMADS.



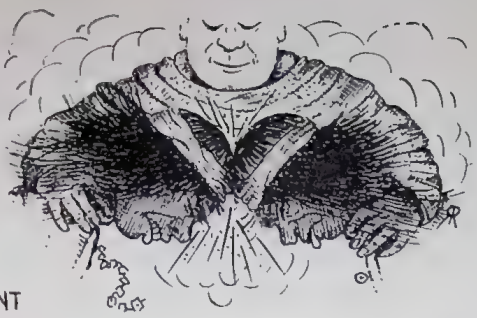
MARCELLO*
1780 - 1875

HIGHLY SUSCEPTABLE TO DISEASE THROUGHOUT THESE TRANSITION PERIODS, THEIR NUMBERS WERE QUICKLY DECIMATED. THE DEATH RATE HAD ALWAYS BEEN APPALLING, ESPECIALLY FOR CHILDREN. MISSION RECORDS SHOW THAT OUT OF 80 BABIES BAPTIZED, 40 DIED BEFORE THE AGE OF 15. THE DEATH RATE BETWEEN 15 AND 35 WAS LITTLE DIFFERENT. CHOLERA IN 1833 KILLED THOUSANDS IN CALIFORNIA. TUBERCULOSIS WAS RECORDED IN VIZCAÍNO'S AND FATHER SERRA'S TIME. ADVENT OF SPANISH, MEXICANS AND AMERICANS BROUGHT NEW DISEASES FOR WHICH THE INDIAN HAD A TOTAL LACK OF IMMUNITY. MEASLES AND SMALLPOX LED THE KILLERS, SPREADING UNABAITED TO HASTEN THE FINAL EXTERMINATION.

MARCELLO WAS PERHAPS THE MOST FAMOUS, THE MOST PICTURESQUE EXAMPLE OF ALL OUR SANTA CLARA VALLEY INDIANS. LOCAL HISTORIANS HAVE WIDELY DISAGREED REGARDING HIS AGE, VARYING HIS LONGEVITY FROM 75 TO 125 YEARS. IN HIS LATER YEARS MARCELLO STOUTLY HELD FOR THE LATTER. HOWEVER, MISSION RECORDS GIVE THESE FACTS: HE WAS THE SON OF ONE, SENNEO, AND HIS WIFE, PACANUGA, UNCONVERTED INDIANS OF THE RANCHO DE SAN BERNARDINO, TO THE SOUTH. FATHER PEDRO CAMBON BAPTIZED MARCELLO WHEN HE WAS A BOY OF NINE IN 1789 AND HE DIED IN 1875 GIVING HIM A RESPECTABLE AGE OF 95. HIS CONTEMPORARY, MARITAL RIVAL, AND ASSOCIATE, YÑIGO, LIVED TO 104.

MARCELLO WAS SAID TO HAVE BEEN AN UNUSUAL SPECIMEN IN COMPARISON WITH HIS FELLOW TRIBESMEN, BEING OVER SIX FEET TALL, WEIGHING OVER 200 POUNDS, AND WITH A LIGHTER COMPLEXION THAN THE AVERAGE INDIAN. THIS LED TO A SPECULATION AS TO AN AZTEC OR EASTERN INDIAN ORIGIN. AGAIN MISSION RECORDS DISPROVE ANY SUCH THEORIES.

* SKETCHES OF MARCELLO, YÑIGO AND BOHOLI—FROM PHOTOS LOANED BY UNIVERSITY OF SANTA CLARA



Many are the stories that surround this mysterious character and with the passage of years they may have become distorted in the telling.

At an early meeting with Padre José Viader at the Santa Clara Mission, it is claimed he and a companion, without apparent reason, decided to attack the Padre. Little did they suspect this priest's brown robe hid a frame that outmatched Marcello's! With surprising ease Father Viader promptly thrashed the pair and then bumped their heads together. But just as promptly he forgave them. This double surprise left Marcello with nothing but admiration and respect, and to a long and devout association with the Mission. With his great strength and willingness, he became one of the Mission's most dependable builders, a mason, foreman, guide and later, a chief or Alcaldé. He was said to have been a walking encyclopedia of Valley lore. And surely he helped Padre Catalá's band of 200 Mission Indians, in 1779, plant the long rows of black willows and western maples, later to become The Alaméda, famous for its beauty in our early history.

As a man, Marcello directed the neophytes puddling the blue mud, mixing it with chopped straw and forming the adobe bricks to be laid out by the acre to dry. He walked 15 miles to the caves of Loma Prieta, again for the red cinnabar, but this time not for bodily ornamentation. Now it was ground, mixed with cactus juice and used by the artist, Dávila as one of his colors in painting murals on the Mission walls and ceilings. After one of the five successive Santa Clara Missions was destroyed by an earthquake in the early part of the nineteenth century, Marcello, with a crew of Indians, a priest and a few oxen, made many trips to the mountains above present Los Altos and Cupertino to cut and hew redwood timbers, some over 50 feet long. It was said with Marcello's help and enthusiasm, the Indians would shoulder some of the lighter logs and carry them, non-stop, at a trot to Santa Clara.

His life was not without romance, best dwelt on briefly. He married at 17 and followed with at least five recorded wives. There may have been more. All his wives lived remarkably short lives! His being so strongly against tribal polygamy gave rise to the popular rumor (of doubtful authenticity) that Marcello employed ground glass to expedite

HIS SUCCESSIVE ROMANCES.

AT LEAST MARCELLO KEPT *HIS* HEALTH! HE IS CREDITED, WHEN QUITE AGED, WITH ENGAGING A RIVAL, SAID TO BE YÑIGO, IN A DUEL OVER ONE OF MARCELLO'S LATEST WIVES. THE STORY GOES THAT HE WON THE BOUT AND FOR ADDED WARNING, BIT OFF ONE OF HIS ANTAGONIST'S EARS—AN EVENT THAT DION'T PREVENT THEIR RENEWAL OF FRIENDSHIP!

YÑIGO
104 YRS. OLD
(IN-YAH-GŌ)
1760-1864

THROUGH A TRIBAL GRANT AFTER SECULARIZATION, MARCELLO, WITH TWO OF HIS TRIBESMEN, CAME INTO POSSESSION OF HALF A LEAGUE (2220 ACRES) OF LAND NEAR ALVISO. BUT FOLLOWING THE SAD PATTERN OF THE TIMES AND WHILE HE WAS DRUNK (HE CLAIMED), HE SOLD HIS SHARE TO AN AMERICAN FOR $500. HIS LAST FEEBLE DAYS WERE SPENT ON HIS FORMER LAND, UNKNOWINGLY A PENSIONER OF FRIENDS AND NEIGHBORS. TWICE A YEAR, STAFF IN HAND, FROM HIS HUT IN THE MARSHES HE MADE DEVOUT PILGRIMAGES TO THE MISSION. HE DIED PEACEFULLY IN 1875, A MEMORABLE SANTA CLARA INDIAN AND, BY HIS OWN CHOICE, A ROMANTIC ONE.

OUR SANTA CLARA VALLEY INDIANS ARE NOT TO BE CLASSIFIED AS BARBARIANS. THE VAST MAJORITY WERE DOCILE, AFFABLE AND GENTLE. FOR YEARS, THOUSANDS OF INDIANS AROUND OUR MISSIONS WERE EASILY CONTROLLED BY TWO PRIESTS AND LESS THAN TEN SPANISH SOLDIERS. THE TERM "SAVAGE" CERTAINLY DOES NOT APPLY. INDIAN WOMEN MADE GOOD, FAITHFUL WIVES TO THEIR SPANISH OR MEXICAN HUSBANDS. UNDER SKILLED INSTRUCTION, MANY INDIANS DISPLAYED TALENTED ABILITY THAT TIME NEVER ALLOWED TO MATURE.

ALONG THE WAY WE MAY HAVE PRESENTED AT TIMES, A DRAB AND EVEN DISGUSTING PICTURE OF OUR "IGNOBLE RED MAN" AND PERHAPS GIVEN THE IMPRESSION OF A TOTALLY INFERIOR RACE. FACTUALLY, THEY DID APPROACH THIS IGNOMINIOUS TITLE BUT LET US VIEW THEM AS THE PADRES DID—"CHILDREN OF NATURE", PERHAPS A TOO KINDLY AND BOUNTEOUS NATURE. THEY FURNISHED LITTLE TO THE ANNALS OF HISTORY, YET THEIR MERE EXISTENCE GAVE CAUSE FOR ESTABLISHMENT OF OUR FAMOUS MISSIONS AND WITH THEIR PHYSICAL ENDEAVORS CONTRIBUTED TO THESE MOST PICTURESQUE AND HISTORICAL LANDMARKS OF THEIR FINAL DAYS.

ABOUT 1920

JAMES BOHOLI—LAST SANTA CLARA INDIAN

Glossary of words in text or common to Californians

Pronouncing key: ā as in lāte—ä as in fäther—ē as in hē—ĕ as in mĕt—e as in veil—ī as in īce—ĭ as in bĭn—ï as in polïce—ō as in sō—LL=y (New World Spanish favored over Castilian or Anglicized.)

ALCALDE ... (äl-käl-de), magistrate, elected INDIAN official at California Missions.
ALMADÉN... (äl-mä-dĕn), means "the mine." "New Almaden" is correct. Orig. in Spain.
ALAMEDA... (ä-lä-mā-dä), tree-lined public walk. (From *álamo*, a poplar tree.)
ANZA, JUAN BAUTISTA... (än-sä, hwän bōw-tēs-tä), Early Spanish explorer.
ARGUELLO, DON LUÍS... (är-hwā-yō) First Mexican Governor of California.
CABALLERO.... (kä-bäl-yā-rō), A horseman, a Spanish gentleman.
CABRILLO, JUAN.... (kä-brēl-yō, hwän) West coast explorer, 1542.
CARRETA.... (kä-rā-tä), Two-wheel, no spokes, wooden ox-cart.
CATALÁ.... (cät-ä-lä) Beloved Santa Clara priest; planned The Alameda.
CRESPÍ.... (crāys-pï) Franciscan priest with Portola, 1769.
EL CAMINO REÁL... (ĕl-kä-mē-nō rā-äl), The royal road.
FRANCISCANS... Catholic order that followed the early Jesuits in Mission control.
GENTILES... Unbaptized Indians in Mission areas.
GRINGO..... (grĭn-gō), Mexican-Spanish term for Americans.
GUADALUPE.... (hwä-dä-lōō-pā), Valley river and first of five S.C. Mission sites.
JUZGADO... (hōōs-gä-dō) Courthouse, tribunal, hence slang "hoosegow" for jail!
LEAGUE.... Old Spanish measurement, = 2.8 miles; a square league = 4439 acres.
METATE.... (mē-tä-te), Flat stone for grinding, wash-board style.
MOHETKA... (mō-hēēt-kä), Red cinnabar ore used for painting bodies or murals.
MOLCAJETE... (mōl-cäh-hēēt-ā), Stone mortar for grinding meal.
NEOPHYTE... (nē-ō-fīte), Indians converted by priests.
PADRE..... (pä-drā), Catholic father or priest.
PUEBLO... (pwā-blō), A town, a communal village.
POBLADORES... (pō-blä-dō-rās), pueblo settlers; in early MEXICO, builders in stone.
PORTOLÁ, GASPÁR DE... (pōr-tō-lä, gäs-pär-dā) Spanish explorer, 1769.
RANCHERIA.... (rän-chā-rē-äh) Indian hamlet or cluster of huts.
RODEO..... (rō-dā-ō), A cattle roundup..... Modern = (rō-dē-ō)
SERAPE.... (sā-rä-pā), a cloak. PONCHO... a cape with hole for head.
SIERRA, JUNÍPERO... (sĕr-rä, hōō-nē-pā-rō), Founder of Mission chain.
TEMESCAL.... (tĕm-ĕs-käl) Indian sweat-house.
VARA..... (vä-rä), Spanish measurement of length, about 33⅓ in.
WIKIUP.... (wĭk-ï-up), Indian brush or reed hut built on crude frame.
VALLEJO... (väl-yā-hō), Gen. Vallejo favored annexation to U.S.
VIZCAÍNO.... (vēēs-kä-ē-nō), Spanish explorer, west coast, 1602.

OTHER BOOKS BY RALPH RAMBO — ALMOST FORGOTTEN — REMEMBER WHEN — ME & CY — LADY OF MYSTERY

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